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he had three sons, namely, Ivor, Alan, and Idwal Iwrch. And these became Princes of Wales, but neither of them was King.

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## THE MISCELLANIST.—No. XIX.

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### I. TROCHI—BAPTIZE\*.

IN our 25th Number, p. 162, we felt it our duty to notice the singular manner, in which the author of a Translation of *Paradise Regained*, some specimens of which had appeared in the preceding Numbers, had rendered the word *baptized*, at the commencement of Milton's poem. Our objection was that the word *trochedig*, used on the occasion, was "not a fair translation" of the English word, but implied rather one *immersed* than *baptized*. We have since received from the writer a communication on the subject, which, although of a private nature, we deem it an act of justice to insert here, that his defence may have the same publicity as our strictures. We shall subjoin a few observations in reply, and leave the unprejudiced reader to decide between us.

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#### TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—I have paid particular attention to your note, p. 162; but, with deference to your superior opinion, I should wish to offer my reasons for translating as I have done :—

1. "*Trochedigion*".—I do not believe *bedydd* to be a Welsh word, (although used inadvertently in another place), but rather conceive it to be derived from the Greek *baptizo*, which, you must be well aware of, means *trochi*, to dip or plunge; and, as the English word, *baptize*, is likewise derived from the same root, I concluded, and do still, that there could be no impropriety in rendering it as I did.

2. Concerning "*bedyddio yn y lliv*," I should imagine that

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\* This article was in the printer's hands for insertion last month, but was afterwards excluded to make room for other matter of more immediate urgency. We think it necessary to state this, to account for a delay, which might otherwise appear to want explanation.—ED.

there could be no danger in wording my sentences as the Bible does: see Mat. iii. 6. Mark i. 9. John iii. 23, &c.

The use of the word "*Dippers*," by which, I suppose, you mean the *Baptists*, savours much of a bigotted and unchristian spirit. With best wishes for your success.

Swansea,

I remain, your's, &c.

Jan. 26, 1822.

J. H.

It will be seen, that our correspondent does not attempt to defend the use of *trochedig* in any other way than by impugning the propriety of *bedydd*. Now, in the first place, we do not think it by any means clear, that *bedydd* is a derivative of the Greek word: Mr. Owen, in his Dictionary, refers it to the primitive root *BED*, which implies, abstractedly, a state of aptness or preparation. If this be the fact, *bedydd* must be regarded as a genuine Welsh word, at whatever period it was first used, since it has its origin in the language, and is formed upon a principle commonly known to it. Yet, were we even to admit that *bedyddiaw* was derived from βαπτίζω, it would still prove nothing in favour of the use of *trochi*; for, upon the same principle, *plunge* or *immerge* might, at any time, be substituted for the English *baptize*, which, our correspondent himself must feel, would be a gross impropriety. We are aware, indeed, that βαπτίζω, as a derivative of βαπτίω, had primitively the sense of *trochi* in Welsh; but we deny, that the English word ever had that meaning. It was adopted to denote an essential ceremony of the English church, in which *immersion* forms no part; and custom has long consecrated it as the only term, that can be appropriated to the sacred occasion. The same may be said of the Welsh *bedyddiaw*, which is, accordingly, the only fair and proper translation of *baptize*: and, although Milton, in the passage under consideration, may be supposed to have used the latter word in a more general sense than that adopted by our church, we still contend, that to render it by *trochi* was an unwarrantable innovation on the expression, if not on the sense, of the original.

In answer to the remainder of our correspondent's letter we have little to say. "*Bedyddio yn y lliv*" is only so far an objectionable expression, as it is not a faithful version of Milton, who has, simply, *baptized* and not "*baptized in the flood*," what-

ever may have been the actual fact. The words, *yn y lliv*, are, therefore, unnecessarily introduced; and we cannot see, how the scriptural passages, to which our correspondent alludes, can justify the use of them with reference to the translation in question. A translator is bound to conform to the sense, and, as far as possible, to the expression, of the writer he undertakes to translate.

On the charge of "a bigotted and unchristian spirit," which our correspondent is pleased to make against us, we have no wish to offer any remark, since it is evidently founded in a misconstruction of our meaning: and, if J. H. will take the trouble of re-perusing the passage, he will find that we only put the case hypothetically. All we said was, in substance, that, if it were wished to designate the *Dippers* by that name, the word used by our correspondent (*trochedigion*) would be the very one to employ. This we repeat; but we never, by this expression, meant to accuse the translator of any such sinister and unworthy design. The inference, he has drawn, therefore, as to the "spirit," in which our observation was made, was somewhat too hasty.

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## II. THE LEEK.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—The following account of this national symbol appeared in the "*Gazette of Fashion*," No. 6, and I should be happy to see it transferred to the pages of the CAMBRO-BRITON.

Your's, &c.

J. P.

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"IT is a common error to trace the origin of the Welsh custom of wearing Leeks on St. David's day to a victory gained by Cadwallawn in the sixth century near a field of leeks. It is a much more probable supposition, that they were a *Druidic Symbol*, employed in honour of the British *Ceudven*, or Ceres\*. There is nothing strained or far-fetched in this

\* The writer seems here to have made a mistake in the name; for it is probable, he must have meant, by *Ceudven*, the Cyridiwen of the ancient Cymry, who was regarded, in the mythological creed of that people, as the first of woman-kind, and also as possessing the attributes ascribed to Venus. Accordingly, *Pair Cyridwen* is used by the early Welsh poets for the Cauldron of Renovation. As to the general subject of this article, we beg to refer the reader to the second volume of the CAMBRO-BRITON, p. 182.—ED.